

The **AMERICAN FRIEND**

[APRIL 24, 1952]

The Quaker Meetinghouse

Elton Trueblood

Our Debt to the Arabs

A. Willard Jones

Commemoration Plans

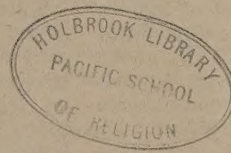
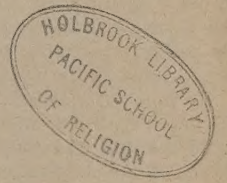
George H. Gorman

Religion and Science

Howard L. Harris

Baltimore Sessions

C. Wayne Carter



Prepare to Elect! **Rural Quakerism**

Editorials

A FIVE YEAR-OLD LIFTS UP "MINE EYES"

By ELIZABETH FRINK MCCAIN

We had been promising the children for several days that before our visit with Grandmother and Grandfather had ended, we would have a picnic at Island Park. To them, Island Park was only a so-far imagined place where there would be a river to wade in and chicken sandwiches, pickles and cake to eat.

To us, it was known as an oasis of beauty and relaxation within a block of a busy business district. Two rivers came together there hesitantly, and in the short space it took them to decide just how the union should be accomplished, there was formed the little island where green grass underfoot and stately trees overhead surprised one by their successful muffling of the busy sounds only a moment's walk away.

So it was that we set out, the children romping excitedly ahead one minute, behind the next, pressing their noses against store windows, peering through openings in the bridge to see the river swirling rather frighteningly far below, chattering of the fun they would have in the park.

We rounded a corner, passed a filling station, a root beer stand, a fresh vegetable market, and found ourselves on the aging foot bridge that was the only access to the park. It arched high in the center, and the children ran laughing and shouting from side to side, peering at the water below, speculating on the possibility of climbing the iron framework to stand on top of the world. Down the other side of the bridge's ramp, and we were in the park.

A long-gone encampment of Indians was memorialized on a bronze-plated boulder, and the natural beauty of the spot had been so well preserved that one could close one's eyes and imagine that the wigwams and campfires were only just gone, that the years that stretched into decades were not at all, for these same trees had sheltered the Indians, this same river, chuckling along beside the path, had afforded

A few acres of trees and grass and a moment for listening gave her the knowledge that God is a presence in the heart.



Photo by
Wm. Merton Scott

them food and drink and transportation.

It was a moment before I realized that five-year-old Margaret had slacked her excited pace. Now her steps were slowed to mine, and she walked quietly, without speaking. Her hand crept into mine. "Mommy," she said, and her voice was hardly more than a whisper. "Is God here?"

When, in a moment, the mood had passed and her feet twinkled down the path to catch up with the others, I wondered why God had not come into my thoughts too. The serenity of the island had in it all the reverence and beauty that lies in His best handiwork. Here, where the Indians had worshipped their Great Spirit, that great spirit still awaited discovery by the likes of us, who came fresh from a

complex, noisy, confusing, and distressed world, with a transition so sudden there was little time to adjust one's thoughts—unless you were five years old.

How many times I had questioned my ability to pass on to young minds the beauty and majesty and reverence that were God, the intangible, unexplainable spirit of Him that would be to them a source of joy and love, comfort, gratitude and inspiration.

"If God made trees and the flowers, the sun and the clouds, why didn't He make airplanes and trucks and busses?" "If the church is God's House, why can't we run and play there? Doesn't He like children to run and play?" "Why don't we see God when we go to

(Continued on page 155)

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Editorials . . .

Prepare to Elect!

BACK of any decision, there should be months if not years of preparation. That is one great value, in so far as it is practiced, in a general election—preparation to cast a vote. If such preparation were undertaken seriously and universally, it would be more important than the mere act of voting or electing.

Granted the importance of an intelligent citizenship, how can that intelligence get into a ballot box and into a local, state or national administration? How can a voter prepare to vote?

Ordinarily more is said about candidates than about issues, or if the "issues" are mentioned, they draw nearly the same kind of reaction from all and sundry candidates—for instance, on taxes, all candidates want them reduced, i.e., when campaigning. How much intelligent discussion do the issues receive by the voters?

Whether we "like —" or don't "like —," or whether we like someone else better or less is not the main problem. Too often, we fear, presidents are elected by Americans in the same spirit that they elect a May Queen on the college campus—a candidate must have "it." Yet that is not wholly bad, since the ability to command a following presupposes some ability to lead. Indeed an administrative office (if we may now leave the campus queen to herself) requires, especially in a democratic way of life, the ability to understand other human beings, their diversities, and how to use or screen them for the common welfare.

In short, a man who has all of the answers and is able to take over and relieve us of responsibility is the wrong man. In a recent drama we caught this line, "A strong people does not need a strong man." That is not an appeal for weakness in an elected official, but for the kind of strength that relies upon and uses the strength of a diverse citizenry.

The ultimate meaning of an election, granted the democratic attitude in elected officials, is a vote on issues. Indeed, as men and issues go, that should be our basic consideration—what are the chief issues and then, who is the man or party which at this time can help us most in meeting them?

What are the issues in this election year of 1952? Instead of spreading our own point of view on this page, we suggest that election-minded people try listing them, then sort them out, dropping some and combining others, finally arriving at a definite number—how many? It would be interesting to know. Next try listing them in the order of importance which they hold. May we suggest not stopping with the question of war, but listing issues in which war or peace is encouraged.

This journal is not concerned to get into "politics," but it is deeply concerned about the political responsi-

bilities which Christian minded people have. Yes, we would welcome to our correspondence page such lists (on issues only) as are suggested, preferably lists studied and prepared by groups.

It might be interesting sometime to have a national election in which there are no candidates, no parties—only a list of issues for the electorate to appraise, in order of their importance.

Rural Quakerism

WE have just concluded a week of meetings in one of the very strong rural centers of the Five Years Meeting. There are several similar Quaker rural Meetings—indeed the Five Years Meeting of Friends is predominantly rural. As one reviews the Quaker men and women who compose our local and Yearly Meetings and the Five Years Meeting, he cannot escape the profound impression that our area of the Society of Friends thinks and contributes in many ways from a farm background.

There is always something primeval, something of the organism and its roots in a farming community. That idea is not a play on words, nor a reaching for figures of speech—it is literally true. Where men touch the soil there is more than corn and wheat planted and germinated. In ordinary industrial life our problems are adjusted between levels of authority and responsibility. When an economic problem gets back to the soil, there is no answer, enforceable, beyond it. At that point mother nature takes over. She is unyielding, yet benevolent in so far as men understand her ways and unlock her resources. "Mother" nature? Here is the parent of our economic well being.

Rural churches are not generally given over to precise organization, as are the city churches, made up of members whose daily lives also are involved in organization. Rural life and experiences suggest seeds, roots, soil, growth, fruit, harvest, cycles of crops, etc. Of course mother nature is scientific, working by laws and through her organized forms, but in ways often unpredictable and offering surprises even to those who know her best.

How much the church needs to get back to roots and growth principles, as outward forms begin to crack and fall. Nothing lasts that has arrived at its final stage. Nothing endures that is not growing—not necessarily in size but in its significance. If it is significant, it will finally push out its old walls and newer, fresher forms of life will appear.

Our rural churches, in so far as they catch the message taught by their good farms and translate it into building of the Kingdom of God, have a basic contribution to make through the church. We need their "slant," for the slant is root-ward.

E. T. E.

The Meaning of a Meetinghouse

By Elton Trueblood

THE Earlham meetinghouse, which has now come into existence after years of hopes and dreams, holds a key position in a carefully considered philosophy of human life. The building exists for a purpose. Neither the architectural style nor the physical arrangement is accidental; both have been chosen consciously and deliberately, in the light of the function to be performed. It is important, therefore, that this function should be as widely understood as possible.

The central philosophy underlying the use of the new structure concerns the tested ways in which the best things in human life may be conserved and made to prevail. The best things in civilization do not come of themselves, but must always be *contrived* and they can be lost unless there is constant care. Erosion of many kinds is always a danger and must be counteracted by deliberate intent. It is a lesson of history that one of the chief ways in which the good life may be made to prevail is by the construction of centers from which dedicated persons go out to serve in common life, and to which they return periodically for invigoration. Advances are made and gains are consolidated when such centers are utilized by dedicated men and women, whereas little is gained by even the best people working singly.

CONTAGIOUS CENTERS

Life is changed by contagious centers, providing these centers are so organized that they are not merely places of retirement, but also places of service to the larger community. What is needed is *spiritual laboratories* in which truth is tested and from which *publishers of truth* are always reaching out to the world. Sterility comes either from mere service without the deepening experience at the center, or from a monastic retirement which is spiritually self-indulgent. Vitality comes from the rhythm of gathering and scattering that is essentially like the function of the heart in a healthy body. It is this combination which we seek to demonstrate in Earlham's meetinghouse.

Illustrations of the way in which life can be changed by the operation of contagious centers are numerous and heartening, the most heartening of all being those established in the Greek cities by the first generation of Christians. By centers like the one at the house of Justus in Corinth, these amazing but modest people undertook to

Elton Trueblood, well-known author and Professor of Philosophy at Earlham College, writes here not only of the new Earlham Meetinghouse, but of the concept of the Quaker Meetinghouse, its purpose and function in the world surrounding it. The official opening of the new building will occur at 2:00 p. m., April 27, this being the Sunday nearest the joint birthday of John and Adeline Stout, parents of the chief donors. All are welcome to attend.

alter the whole character of pagan civilization and succeeded! Six hundred years later, in the midst of the Dark Ages, the community established by Columba on the island of Iona provided a similar verification of this philosophy of social change. The monks used Iona as a base to which they returned periodically for refreshment and stimulation, but they did not stay. They went out from Iona to the Scottish mainland and changed the whole character of the people in beneficent ways. It would have been equally calamitous if they had had no Iona to which to return or if they had always remained there.

SWARTHMORE AND EARLHAM

In the history of the Society of Friends there have been certain establishments which have performed a similar function and thus provide us with working models. The most famous of these are two great houses, Swarthmore Hall and Earlham Hall. Swarthmore was the real center of the burst of life in seventeenth century Quakerism, a burst which we ought to try to duplicate now in our changed circumstances. Friends went to Swarthmore for deepening and for peace, but they went out from Swarthmore to hard travel, to persecution, and to widespread service in the world. Even that wonderful mother, Margaret Fell, the mistress of Swarthmore, did not remain always in the peace of the Hall, but took her share in the rigors of the missionary task.

The other great house, Earlham Hall, home of the Gurneys, was the center of teeming life at the beginning of the nineteenth century, at the half-way point in Quaker history thus far. As we read today the journals of those days we are surprised at how productive the Earlham gatherings were, not for Friends alone, but for the entire Christian cause. The work of anti-slavery and of the Bible Society are examples of

what such a fertile center could produce. Now it is our hope that the new Earlham meetinghouse may be equally a center of teeming life.

The connection between Earlham in England and Earlham in America is given vivid expression by the gift of parts of the old meetinghouse at Wymondham, a few miles from the Gurney home. When it was clear that this building, constructed more than two hundred years ago, would no longer be used for worship, the Friends of Norwich, England, gave some of the beams, bricks, balustrade and facing benches for use in the Earlham meetinghouse. These are now in place and will long serve as reminders not only of a valued heritage, but of a philosophy concerning the way in which life is renewed.

When we realize something of this philosophy we understand why the new building cannot reasonably be called a church or a chapel. It is, indeed, a place of worship, but it is much more. Its function includes seven days a week the year round, and its justification depends chiefly on the way in which common life is altered as a consequence. The building is a meetinghouse because we seek to construct a point at which the healing Christian forces of our time may meet and make themselves felt.

The fact that the building was constructed so largely by volunteer help, and by both organized and union labor is part of the idea; it was not accidental. The example of the modern Iona community provided part of the inspiration for the experiment, but this was not all; another part was provided by the way of life of our own pioneer ancestors which we have so largely lost. Already the undertaking has provided a common meeting point for both union laborers and educators and the experience has been a good one. It symbolizes that transcendence of barriers which the Christian faith should always demonstrate. In Christ there is neither educated nor uneducated, neither union nor non-union. We must seek at every point to be spiritual pioneers, never being restricted by a merely conventional pattern, whether of worship or of work.

The major functions of the new meetinghouse, as now envisioned, are seven, as follows:

1. To provide for the religious life of the college.

Religious life is not dependent upon buildings, but physical facilities help,

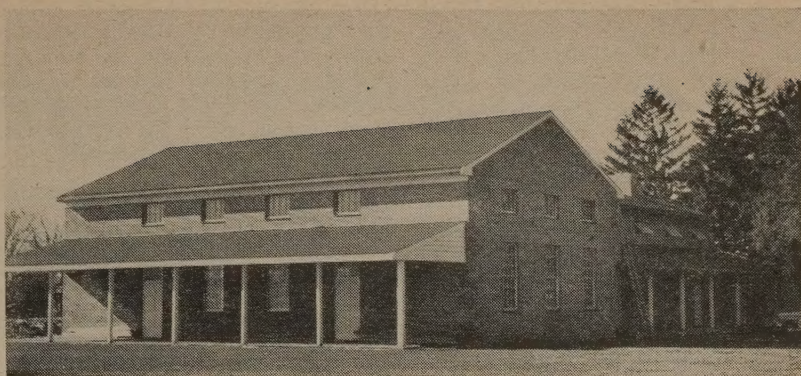
because men and women have bodies as well as spirits. Theoretically, devout people can worship anywhere, but, in practice some places are more conducive to reverence than are others. The new meetinghouse includes two places of worship, a large room especially designed for public worship and a small one especially designed for private worship. It is not intended to provide a place large enough for the required gatherings of the entire college because an auditorium seating over seven hundred would be out of the question financially and would throw the whole plan out of proportion.

The large meeting room is designed as a place conducive to simple worship, but without any sectarian or divisive features. There is, in it, no symbol which would make any devout worshipper feel that he is excluded. The windows are of clear glass, itself a marvelous symbol, especially when the external scene is beautiful, while the honesty of the construction is revealed by open beams. The benches, though comfortable, are simple in design, and the whole room is without ostentation or decoration. Whatever beauty the building has depends upon proportion. There is no ministers' gallery because we seek to achieve a true democracy and the seats are movable so that the various groups can arrange the room to meet the particular needs of each. The room may be used by any religious society, Quaker or otherwise, pastoral or non-pastoral.

The small meeting room is located with the thought of easy access at any time of the day. It is hoped that it may be a healing experience to sit in it either alone or with a few others, briefly or longer. The old facing benches from Wymondham, familiar sights to both Elizabeth Fry and Joseph John Gurney, are in this room. Many will love the presence of the spruce trees just outside the windows.

FACILITIES FOR MANY USES

Other facilities which can aid in the total spiritual life are the fireplaces for fellowship, the kitchen for coffee or occasional meals, the Wymondham Room for planned discussions, and the library for inspirational reading. The building is available for meetings of many sizes, for committees, and for any creative religious activity, any day of the week. The student Christian Association and the various disciplined groups will find the meetinghouse their natural home. All denominations are equally welcomed and it is expected that Jewish students will use the building as freely as do Christians, especially for their holiday services. If our life is genuine and our imaginations sensitive, there



THE MEETINGHOUSE AT EARLHAM COLLEGE

will soon appear new uses of which we do not now dream.

2. To provide a place for study.

If Christianity is to be truly redemptive in our distraught and confused modern world, we must be very clear in our minds. Mere good will and mere feeling, however necessary they may be, are not sufficient. If we are to change the pagan order which is all about us, even in those parts which are nominally Christian, we must out-think as well as out-live our opponents. In line with this conception the meetinghouse includes modern facilities for study, especially in the middle portion of the building, with seminar room below and library above. In the seminar room is the large cherry table which facilitates the process of group thinking, because it provides a face-to-face situation. The professor is not apart from those whom he teaches, but one of them at the same table. It is hoped that countless hours of careful thinking about God and man and our social order may be enjoyed in this place by many generations. Regular seminars in philosophy and in religious studies will be held here, but there will be, in addition, many occasional ones. The breadth of these is demonstrated by the fact that the first symposium to be scheduled after the official opening is one on Judaism, conducted by a distinguished Jewish scholar.

EARLHAM IN ENGLAND

The connection between Earlham in England and Earlham in America makes the emphasis on study a natural one. Joseph John Gurney, the master of Earlham Hall, whose visit to America in 1837 was so influential, and whose portrait given by his great grandson, Quintin Gurney, now hangs in the meetinghouse, was a pioneer among Friends in undertaking the scholarly pursuit of religious subjects. Though, as a non-conformist, he could not be admitted to one of the great universities of his day,

he nevertheless made independent study his lifelong pursuit and produced books which were the fruit of that study.

We have a great deal of higher education in the modern world, but much of it is inadequate and few institutions undertake, with any seriousness, the education of *whole* men and women. It is hoped that the experience gained in the Earlham spiritual laboratory may influence the larger development of religion in higher education in the nation. It was for this reason that part of the official opening of the building was given over to the Indiana Council of Religion in Higher Education, for its 1952 meeting.

3. To provide facilities for conferences.

Already Earlham is host to many conferences in the course of a single year and the existence of the new meetinghouse will accentuate the tendency. The combination of advantageous location, overnight trains from New York and Washington, the varied rooms of the meetinghouse, and convenient housing on the campus, is such as to appeal to many attenders, especially of student groups in the summer vacation. Readers of this statement may serve by helping spread the information that conferences are welcomed. In this way we may do something to achieve our central purpose of renewal in our civilization because conferences are often occasions for unusual growth on the part of attenders. The simplicity and non-ecclesiastical character of our building may serve to provide a neutral setting for many inter-denominational gatherings.

4. To encourage the ministry.

It is expected that those concerned for the Christian ministry, both professional and lay, will find the building suited to their needs and an encouragement to their work. It is not accidental that the very first gathering scheduled

for the building, even before the official opening, is a Pastors' Conference and that one of the early conferences is on Lay Religion. The Christian cause cannot be effective without a strong ministry of many types and responsibilities. We seek to strengthen both the ministry of the word and the ministry of the deed, but our greatest contribution is likely to be the insistence on the ministry in ordinary vocations. We shall do all we can to strengthen the Christian leadership of the geographical area in which we are located.

5. To establish a base dedicated to the renewal of the Society of Friends.

The Quaker movement had its first real effectiveness three hundred years ago, in the spring and summer of 1652, with a tremendous burst of spiritual vitality. Our meetinghouse begins its service just as the fourth century of the Quaker life begins. There has, in the intermediate years, been much to make us grateful, but there has also been much erosion and decay. Our task now is, with God's help, to engage in conscious renewal.

We need desperately men and women who can take advantage of the multitudinous calls upon Friends to serve in a variety of capacities in widely scattered parts of Christendom. Somewhere interpreters must be trained and inspired. Likewise we need new literature in both magazine and book form. It is not too much to expect that the new meetinghouse become a center from which will come the skills by which these needs can be met.

Earlham's meetinghouse is a natural base of operations, because it is ideally suited to influence the area in which, numerically, there is the greatest concentration of Friends in the world. If we are to find the vocation of Friends in the modern world, we must begin with a revitalized faith centered in the experience of the living Christ. Humbly we realize our inadequacy, but we know that great things have been accomplished by those of modest powers, providing there is sufficient dedication.

The new base can be a link between eastern and western Quakerism, honoring both, yet seeking a higher ground on which those known as pastoral and those known as silent Friends can unite. We must stress deep waiting on God and we must stress strong preaching, but, even more, we must understand at first hand what it means to say that Christ has come to lead His people. The spiritual reunion of Friends cannot come easily, but we believe it *can* come, and, in some places we see it coming. What is needed is a rallying point of constructive forces and this the meetinghouse can help to provide. In this enterprise we shall try not to be sec-

tarian. Quakerism has no aim other than Primitive Christianity Revived and Applied to Our Time, and we know that many others of many names seek the same. We would demonstrate our unity with all such whenever possible, whatever names they employ.

6. To contribute to the recovery of family life.

The inclusion, in the meetinghouse, of modern facilities for the care of small children and babies is central to the controlling purpose. One of the chief dangers we face in our modern civilization is that of the decay of family life. There are many factors which contribute to this decay, some of them economic and some ideological. There are few tasks more important than the effort to reconstruct the Christian home in both theory and practice.

Part of the modern difficulty lies in the fact that, with the virtual impossibility of hired help and the separation from family helpers, which urbanization has accentuated, most mothers of young children find themselves too closely tied to their daily tasks, and family life suffers by consequence. The mothers cannot do much about this individually, but they may be able to do a great deal about it collectively, given adequate facilities and a center of operation. The mother's wing of the main building should give those who need this kind of help the opportunity of earned freedom by cooperative endeavor, so that they may engage in some cultural pursuits and face their tasks in fellowship rather than in isolation.

A VISION OF WHOLENESS

What is envisaged is much more than a conventional nursery school. The Society of Friends has made a distinctive, but little understood contribution to the problems of the relationship between the sexes and particularly to the vocations of womanhood. The meetinghouse can be a base in which this contribution is understood, demonstrated, and shared with the modern world. The presence every day, in the new building, of persons who are young as well as those who are older gives added substance to the vision of wholeness which the college seeks to realize and will, it is hoped, give the college students, and especially women students engaged in child study, valuable experiences as part of the educational process.

7. To provide facilities for the celebration of life's high moments.

There are great moments in ordinary human lives for which most men and women crave a suitable setting. Chief among these are the experiences of marriage and the death of our loved ones. The new meetinghouse is avail-

able for such occasions, and it is hoped that it will be used freely by many who wish to resist the growing tendency to the secularization of these crucial experiences. Young people who wish their marriage to be conducted in a setting which has dignity without ostentation may be grateful that such a building as the meetinghouse exists. That countless generations of Earlhamites will take advantage of this opportunity we do not doubt. A careful register of all such events will be kept and may be valuable in future years.

With experience new visions may come to us and new functions may emerge, but meantime, we have a task to perform and we have a place in which to perform it. Our purpose is to be loyal to Him who taught His disciples to preach repentance among all nations, "*beginning at Jerusalem.*" The meetinghouse is our Jerusalem.

ON SIMPLICITY

Simplicity does not mean ugliness or dullness. In such things as dress and furniture, no less than in word and deed, simplicity is of the very essence of both truth and beauty. A beautiful spirit creates beautiful surroundings; and a veritable peace and dignity of mind should take possession of those who live with what is beautiful. Nor do such blessings end with ourselves; they are felt in some measure by all who share in the hospitality of a home in which beauty and simplicity are wedded.

London Yearly Meeting Discipline

Let us choose, therefore, to commune where there is the warmest sense of religion, where devotion exceeds formality, and practice most corresponds with profession, and where there is at least as much charity as zeal. For where this society is to be found, there shall we find the Church of God.

William Penn

"... If with the greatest of efforts nothing were to be accomplished by it, and nothing were to remain except only the goodwill... it would still sparkle like a jewel by itself, like something that has its full value in itself."

Immanuel Kant

Act only on that maxim which will enable you at the same time to will that it be a universal law.

Act so that in your own person as well as in the person of every other you are treating mankind also as an end, never merely as a means.

Immanuel Kant

Our Debt to the Near East

By A. Willard Jones

SOME years ago a cultured Christian woman visited the Friends Boys School and spoke to our top class. Just as she was leaving she asked if they had any message for her to carry to the USA. Promptly one young man said, "Please ask them not to be so generous with a land that does not belong to them." The Christian woman never forgot that message and repeated it many times to audiences in the USA. Unfortunately America did not listen and now the family of that boy are homeless people living, along with some 799,992 other Arab Refugees on the uncertain bounty of the United Nations.

As I come back to the wealthy, powerful, even wasteful atmosphere of this mid-century American life I ask myself what message to bring from our Arab friends who find themselves in such vastly different economic circumstances from ours. Clear, insistent, as much a warning as it was a plea, comes this message to America, "Man shall not live by bread alone!"

The United States shares a heavy responsibility along with other nations for what has happened to the dispossessed Arabs of former Palestine. It has sought through several decisions of the United Nations to mitigate their suffering but thus far those decisions have not been implemented and the only mitigation worth mentioning has been the provision of a modest amount of food and a less adequate amount of clothing to keep the refugees from starving or freezing to death.

FOOD IS NOT ENOUGH

We can, it is true, be thankful that the refugees have been fed. Food is undoubtedly one of the very important "words of God" but it is not the only one. America may listen to the voice of the tempter and think that she can safely put her trust in riches both at home and abroad. She may quote proud statistics of materialistic production. She may think that Point Four aid to backward countries and the provision of huge military assistance to the countries of the Near East will guarantee her peace and security but all this is like the foolishness of building a house on sand if nothing is done to give expression to some of the other words of God. The real basis of international good will are the permanent, steady, abiding qualities of *Understanding, Justice and Love*.

Understanding of the Arabs in this

Willard and Christina Jones have served many years as principals of the Friends Boys School at Ramallah, Jordan. They know the problems of the Arabs intimately, and here remind us of our responsibility for the solving of the problems in that tension-filled part of the world. Now on furlough in the United States for a year, Willard and Christina Jones are visiting and speaking in a number of places in this country.

country has been hindered by the popular concept of him as a romantic Bedouin sheik. As a matter of fact, only a small fraction of the Arabs of Palestine were nomads and they affected the whole situation very, very little. The overwhelming majority were settled farmers and middle-class professional and trading people who have lived in their present homes for centuries. For example, the majority of the families in Ramallah came there from Shobek in 1492 when Columbus was looking for a new way to India and they had been settled in Shobek for centuries before that. Until 1948, the urban and rural Arabs lived happy, useful, peaceful lives in cities like Haifa, Jaffa, Ramleh, Lydda and Jerusalem or as thrifty, industrious cultivators of the soil along the coastal plain or on the rolling foothills of the more central sections.

Americans really interested in wider international understanding should read such books as Hitti's *Syria*, Antonius' *Arab Awakening*, Burrow's *Palestine is Our Business* and the current writings of Dr. Charles Malik of Lebanon and of Dorothy Thompson and Dr. William E. Hocking of this country. The public press today is full of references to the Near and Middle East. This is not the place to speak of its remarkable history as the cross-roads of ancient civilizations, the center where our alphabet and the three great monotheistic religions originated, the birthplace of our modern culture. But perhaps Friends would do well to consider afresh its peculiar significance in the world today. For now the Near East stands exactly between the two largest population masses of the world—that of Europe and that of South East Asia. Moreover, it stands halfway between the two largest undeveloped stretches of land in the old world—between what Macinder calls the Northern and Southern heartlands—the plains of Siberia and the savannahs of central Africa. No

wonder that in addition to possessing the leading international waterway, the Suez Canal, the region has also become the nodal point of mighty and extensive airlines. I am told that in addition to 16 locally owned and operated airlines there are fourteen foreign airlines representing eleven nationalities which stop at one or more of the airports in the Near East, some of which are among the most modern in the world today.

When we think of the extremely high opinion formerly held by Near East peoples of America as a country of even-handed justice, we are disheartened by the prevalence of exactly the opposite opinion among so many high-minded Arabs today. No longer do Arabs gain their opinion of Americans solely from Christian educators and social workers. Now the latest irresponsible pronouncement of any vote-hungry member of our Congress is displayed in the headlines of the daily press in the Arab world. When one of our leading senators publicly proclaims that Britain and the USA no longer trust the Arabs as much as they do a certain rival state, every American in the Near East is sure to be reminded of it by his Arab doctor or business friend. Sometimes we forget that it is truly One World.

If Americans would learn the facts necessary for a real understanding, if they would demand that the USA give its loyal support to UN findings regarding Palestine and if they would insist that some adequate remuneration be given to individual Arab refugees they would begin to regain some of their former reputation as a justice-loving people. Millions of pounds of Arab depositors' money are held frozen in banks like the Ottoman and Barclays in places like Jaffa, Haifa, and Jerusalem. This money was deposited in good faith by citizens of a British mandate who were unable because of the breakdown of public security to withdraw their money while the British were still there. Let this money be released to the individual depositors and great good would be achieved. Would it not be just to do so?

ARABS DO NOT HATE JEWS

Friends should remember that Arabs do not hate Jews. They hate injustice. They hate being homeless in their own land. Above all, they hate the attitude of the West which speaks of helping the Jews at the expense of someone

else. Arabs are never anti-Semitic for they are Semites themselves.

If we are ever to live in the power of that life which does away with the occasion for war we shall have to realize anew that "the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." It was in the "love of the Gospel" that the first Friends went to Ramallah and throughout the years Friends have lovingly supplied the means to carry on the work of the Friends Mission there. The schools conducted by that Mission have been important factors in the creation and the carrying on of a spirit of good will between Americans and Arabs. The Mission still does all it can to bring healing, relief and reconciliation to the torn hearts and the broken homes of these our neighbors. Friends in America may well be happy that they have had for many years two excellent Boarding Schools in Ramallah, that for Girls is 63 years old and that for Boys is in its 51st year. Both these schools have graduated hundreds of young Arabs who have become leaders in professional, business and homemaking careers.

UNDERSTANDING AND JUSTICE

But this great and mighty America needs to realize for itself and for others that man cannot live by bread alone. It needs to remember for itself the words of the prophet, "Behold the days come, saith the Lord, that I will send a famine in the land, not a famine of bread nor a thirst for water but of hearing the words of Jehovah." America needs to live by the spirit of understanding, of justice and love—by every word that proceedeth out of the mouth of God.

"The deep problem of the Near East must await the spiritual recovery of the West."—Dr. Charles Malik.

CROP APPEAL

The annual appeal of CROP, the Christian Rural Overseas Program, for farm commodities to feed hungry neighbors overseas this year will be carried on under the sole sponsorship of Church World Service, a department of the National Council of Churches. CROP has a fruitful five year operation as a major Christian relief agency. The three-way partnership with the National Catholic Rural Life Conference and Lutheran World Relief held for the past three years has now been found less practical for present long-range needs, and in the year's campaign, CROP will revert to its original status as a program of Church World Service. Director of CROP is John D. Metzler of Nappanee, Indiana, who is a Minister in the Church of the Brethren.

London Reflections

Plans for Commemoration in Northwest England

By George H. Gorman

IN the Meetinghouse at Lancaster, under the walls of the Castle, where 300 years ago George Fox, Margaret Fell and other well known early Friends were imprisoned, a small committee of Friends, mainly representatives of groups in the Northwest of England have been meeting regularly to make preparations for the commemorations to mark the tercentenary of the founding of the Society of Friends. As many Friends from America will share in these activities, I thought it would be of interest to describe the general pattern.

The Commemorations week opens on Saturday, August 9, three days after the close of the World Conference at Oxford. Its activities focus on Lancaster and Kendal, the strongest centres of present Quaker life in the area. The main emphasis of the week is upon worship, and the desire to create a deep spiritual fellowship among those taking part. To achieve this end, the Committee has arranged for groups of about thirty Friends to live together in various places within the area, which is so rich in historical Quaker associations.

PROGRAM NOT OVERFULL

Sunday, the first full day of the Commemorations week, will give the opportunity for visiting Friends to gather for worship with local Friends; where Friends are staying at a distance from the nearest Meeting, transport is being arranged for them.

In looking over the program for the week, one is immediately struck by the fact that the Committee has resisted the temptation to overfill it. Two large scale gatherings are proposed, both to be held in the Aston Hall, Lancaster. The first on the Monday evening will be addressed by L. Hugh Doncaster, the Reader in Quaker history at Woodbrooke College; the second is on the last evening of the week, and will include a meeting for worship. The meetings for worship on Sunday, the two united gatherings in Lancaster, visits to Sedbergh and Firbank Fell, to Swarthmore Hall, to Lancaster Castle and to Yealand, comprise the official program, the cost of which is included in the conference fee. Each group, under the leadership of selected Friends, will share in them. The other activities of the groups will be decided upon by the groups themselves, although it is expected that

they will take the opportunity of informal study and discussion of topics of general Quaker interest.

The visit to Yealand and its famous manor will be an occasion on which all the visitors meet together at the invitation of Northern Friends for a "coffee morning."

FREDERICK TOLLES LECTURE

In addition to the official program, there are a number of optional gatherings, such as the evening lecture at Kendal on "George Fox and his Journal" by Dr. Geoffrey Nuttall, who is one of the foremost seventeenth century historians. His lecture will be a reading of his introduction to the new edition of Fox's Journal. Later in the week, Frederick J. Tolles will give his Friends Historical Society Presidential address at Lancaster Meetinghouse on "The Transatlantic Community of Friends."

For those Friends who desire to be more energetic, optional visits are arranged to Pendle Hill; to the Lake district, Hawkshead where the poet Wordsworth went to school, and Colthouse Meeting, near Hawkshead.

Another visit is planned to the Yorkshire Dales, including Bainbridge Meetinghouse. Perhaps the most exciting of the optional visits is that which involves the crossing of the sands of Morecambe Bay from Hest Bank to Grange, the short cut taken by early Friends on their way to Swarthmore Hall.

Elfrida Vipont Foulds, well known to readers of THE AMERICAN FRIEND, has prepared a guide book to the 1652 country entitled *The Birthplace of Quakerism*, which is to be published by the Friends Home Service Committee.

THE WEEK'S SPIRITUAL PURPOSE

Friends in the Northwest are doing their best to see that the physical preparations are well done. They would be the first to recognize that these, although necessary, are subordinate to the spiritual purpose of the week, which is to remind us of our Quaker heritage, to rededicate ourselves to the service of God, to emphasize the supreme importance today of the central message of the Friends of 300 years ago, and to arouse interest in the Quaker interpretation of the gospel of Jesus Christ.

Religion and the Scientific Method

By Howard L. Harris

Howard L. Harris is now pastor of the Friends Meeting at Xenia, Ohio, in Wilmington Yearly Meeting. He received an M.A. in biology from the University of Missouri in 1942, and has taught biology at Friends University for three years. In this article, he builds upon his scientific background to explain his attitude toward knowledge of religion and God, maintaining that the experimental method known as the scientific method can, along with other approaches, lead to firmer faith and surer understanding.

THE approach to and the relationship with God which is the subject matter of religion is not usually considered to be amenable to the disciplines which constitute the scientific method. In fact, in times past, and in some circle today, the two are considered antagonistic. This error, which is most restrictive of the growth of the human spirit, results from "fuzzy thinking" about both science and religion.

What we call science is the result of a method of thinking and investigating which has in the past three centuries achieved striking results in the field of material things. So obvious and important to our culture have these results been that we have wrongly come to identify the method with the subject matter. All too often we have developed our philosophies of life accordingly, and even though we have intended to give religion the central place in our lives, actually most of our decisions and actions have been made from purely material considerations. Wanting to be "scientific," we have taken into account the laws and principles of physics and chemistry and the rest of the physical sciences, and consciously or unconsciously, we have assumed that there is nothing else.

But the scientific method can be applied, within certain limitations, in any field. Historically it represents a revolt against the overindulgence in logic of the Middle Ages, and a rigid adherence to what William James called "stubborn and irreducible fact." It is the attempt to observe facts accurately and then to analyze and discover the principles operating within those observed facts. In dealing with material objects and substances this means laboratory experimentation. The scientist observes everything he can about his material; he makes logical guesses, or hypotheses, as to what its relationships are; then he checks his guessing again and again, revising at every step, by controlled

laboratory experimentation. In some cases the "test tube type" of experimentation can be done. In others, as in astronomy, accurate measurements and mathematical calculations are the only kind of proof possible. However it is done, the profusion of egg beaters and automobiles, radios and atomic bombs which the scientific method has produced provide ample evidence of its success in the realm of material things.

The sociologist may also be scientific, although he is more limited in that men and nations cannot be put into the laboratory and manipulated as can guinea pigs and radioactive isotopes. But the social scientist can use the techniques of careful observation. He can make his scientific hypotheses, and for verification he has the effective tool of statistical analysis. Even the historian can be scientific, using all the faculties of critical search, analysis and comparison, and if his thinking is unprejudiced we can rely on his results.

HOW THE METHOD AIDS RELIGION

But what about religion? Is the scientific method operative there also? I believe that it is. We can not use the same techniques as the chemist or the biologist because the subject matter is different, but if rightly approached we may expect eventual verification more certain than that of either the historian or the sociologist. The scientific approach to religion will be at the beginning much the same as to any other field of study. First we must observe and investigate the facts as thoroughly as possible. This will mean historical study, since the insights of religious living can not be separated from the lives of those who have gone before us. We will need to study thoroughly and with an open mind the ideas and ideals of many people whose lives have influenced history. We will need to compare carefully their ideals and professions with the way they lived. We will need to know the background of the times in which they lived, and the varying success with which they met their problems. We will need to know the problems and relationships of our own culture, and a great deal about the influence of the personalities and ideas of the past upon our own times.

All of this can be done with the objectivity of the historical scientist. With similar objectivity we can make our judgment, our hypothesis, as to which theory or philosophy seems to us to be the true interpretation of life. From

this point on, however, a scientific approach to religion must strike much deeper than in any other field. For the subject matter of religion is life itself, and it is impossible to experiment with life except as we use our own lives in an "all out" experiment. Since there is no alternative, this is exactly what we must do. We must live our lives on the basis of the best judgment we can make about the universe and our relation to it. As we live our lives we shall find out through personal experience whether or not our hypothesis is true.

OTHER APPROACHES TO KNOWLEDGE

This would be a fatalistic and pessimistic picture if the scientific method were the only human approach to life and the problems which face us. But there are other avenues of knowledge. Our appreciation of beauty is certainly not achieved through the scientific method, yet few would deny that it is a real field of human knowledge. Perhaps it might be called the aesthetic approach. So also, religious knowledge may be achieved other than scientifically. Through the scientific method we can, in my opinion, conclude that the universe is best explained if we assume that God is behind it and working through it, and that the best life can be achieved by seeking to commune with him and do his will. But religious faith is more than just the fatalistic acceptance of this as a working hypothesis—more than a kind of "betting your life" on your best scientific guess. It involves also a personal relationship with God. And with the strengthening of this personal relationship through the years will come a certainty about life which is much more than just the verification of one's hypothesis by the experiment of one's life, though this strictly scientific aspect plays its part.

The scientific method, however, can clarify our thinking about our personal relationship with God. It is thoroughly unscientific to use the logic of physics and chemistry to prove that the insights of the mystics are all psychological illusions. If we are to approach scientifically the insights of a Paul, or a Francis, or a John Woolman, we can make no *a priori* judgments. We must study the disciplines through which they guided their lives and made their achievements, and only after we have made an equal or greater effort along the same lines for many years can we make any real judgment as to whether or not their statements are true. They used a lifetime to test their hypotheses. We shall have to be prepared to use a lifetime to repeat the experiment.

CHRIST IS THE ANSWER

The scientifically inquiring mind is constantly seeking answers to the basic

problems of life, rather than finding dogmatic platforms from which to interpret life. Therefore such an attitude will free us from many of the theological arguments which have separated Christians from each other in the past. The true scientist starts from basic problems and studies all facts as evidence in seeking answers. From this point of view Christ can never be a "problem." Christ is always the answer to the question, "What is God like?"

The scientific method is not the only approach to religion, but for us of the twentieth century, conditioned as we are to respect science for what it has done, it cannot be ignored. Science has given us much in the material world, but in the vital field of religion it has left us uncertain and confused. Sometimes we have tried to throw science out altogether; sometimes we have tended to throw religion out altogether. We have really made too little use of the scientific method rather than too much. It can be used in any field of human interest, and thorough application of it along with all other valid methods of achieving religious understanding and wisdom will go far toward solving some of our perplexities.

FOR A QUAKER "SEMINARY" But Different

By KENNETH MYERS

No, let's not call it a Seminary. Let's call it a "Get acquainted with God" school. Seminaries are too cold and practical and factual and legalistic to give a potential leader of the flock the vital spark of absolute assurance in his beliefs that he must have to stand out as a leader. Second-hand beliefs and age-old customs are the best that the modern seminaries can offer. That is to say that at best they are attempting to interpret the Scriptures and their own experiences of God to us in the manner that they have been taught to interpret them by their teachers before them. What we need is first-hand and direct experience of both God and the Scriptures to give us that absolute assurance that we are on the right track and really know wherein we have believed. A salesman who knows without a shadow of a doubt that his product is legitimate sells much more than a salesman who is only half convinced about the value and usefulness of his wares.

Some time ago, while attending mid-week meeting, I had one of those rare moments of enlightenment during which we sometimes seem to see clearly the solution to some problem that has been troubling us. First, I had the thought that many of our greatest spiritual leaders of the past had very little edu-

cation along formal lines. This is a rather astonishing thing. This does not mean that a higher education is a detriment to great conviction. It means that a higher education along conventional lines does not provide all that is necessary to encourage greatness.

WILDERNESS EXPERIENCE

Then the thought came to me that all these men did have something in common. They all had a wilderness experience or a time of quiet or a period of seeking. In short, they all had time forced on them or took time deliberately to seek God through their own minds. I cannot think of a single great religious leader who had not gone through this experience. Some of them like Ignatius Loyola were well educated. The key seems to be that they took time out to think and seek—not just ten minutes now and then, but hours and days and months and sometimes years.

Our educational systems provide everything but time to think. In fact, they seem to work on the principle that we must have every small grain of knowledge fed to us on a teaspoon in a very legalistic and authoritative manner and with such emphasis and repetition as to leave no time whatever to test their validity in our own minds by the slow but necessary method of uninterrupted logical thought, devoid of distractions.

SEMINARY PROPOSED

I therefore suggest that we Quakers, for the first time in our long history, establish a Seminary dedicated to the proposition of educating our leaders or leaveners, if you prefer that term, of tomorrow through the medium of a wilderness experience.

To make it a little more specific and real let's use our imagination for a little while. First, I can think of a small mountain in Maine that could be purchased very cheaply. It rises sharply about a thousand or more feet above the surrounding countryside. Only the physically fit could manage the ascent without aid. When we reach the top on a clear day we get a breath-taking view. Sometimes, when conditions are right, we can see the ocean which is fifty miles in the distance. All around us we see other mountains belonging to the White Mountain Range and we can see beautiful blue lakes in any direction. The mountains are all green with pine trees and their relatives.

On top of the mountain itself we find a level plateau. In the center is a low flat building called the library and containing the best books available among the classics. Surrounding the library

there are many small shelter houses containing nothing but single bunks and small stoves. There is on the north side of this row of shelter houses a small cafeteria which dispenses simple food. Students are reading or day-dreaming or talking together or with the only staff member (beside the cooks) who lives on the mountain. One counselor makes up the entire staff of our Seminary. There are no professors, no class rooms, no schedules, no requirements except perhaps a minimum of time to spend there, no bells, no rising times, no retiring times, no authority other than the presence of one counselor.

To register, a student signs his arrival time on the guest book in the center of the library. To leave, he again signs the guest book. Perhaps, the minimum period of study should not be less than six months. Students could be approved by a board of Quaker leaders and a sponsoring committee from the student's local friends or whomever he chooses.

There would be no tuition of course. A small endowment would keep the buildings and library in repair. The plainest of clothes, adequate for warmth, would suffice. The student could bring his own bedclothes and do his own small washing. The only expense would be a nominal sum for meals.

On second thought, let's call it a QUAKER Seminary. This seems to me to be a proper and worthy and necessary addition to the list of Quaker contributions to the world.

CHURCH COOPERATION

The Rural Church Department of Drew Seminary, Madison, New Jersey, has contacted 607 pastors of various denominations who are engaged in co-operative or church union projects in this country. The results of this study have been published in a 64 page report called "The Art of Church Cooperation," which is being sold at the cost of printing, 30 cents. This report, which may be ordered from the Seminary, also gives suggested constitutions and by-laws for any local churches that wish to unite.

There is a tendency to make no distinction between dissent and subversion. The right to be wrong is as important as to be free.

Edward R. Murrow

Nothing in history has turned out to be more impermanent than military victory.

Harry Emerson Fosdick

KRUSE, KEENE, BOULDING ADDRESS BALTIMORE SESSIONS

Baltimore Yearly Meeting opened its 281st annual session on March 26 with an unprogrammed period of worship. Out of that period of worship came the concern that we must be sensitive to the many needs around us. The world is yearning for the message that we can give. May we be sensitive to receive His radiant spirit and transmit it to others as we are able.

In addition to the regular sessions of Yearly Meeting, a full program was planned for Junior Yearly Meeting, and sessions were held each evening by Young Friends.

Mrs. Josephine Kiles of the Washington Federation of Churches spoke on March 26 in the evening on Christian Education. Because national faith depends upon the faith of the individual, we need a strong dynamic faith transcending all our actions if we are to meet the problems of the day. Joint sessions with Baltimore Yearly Meeting (Stony Run) were held on Thursday, Friday and Saturday evening. Earle Edwards reported on the program and activities of Friends General Conference one evening, and Harold Tollefson reported on the Five Years Meeting activities in their areas of concern.

Cornelius Kruse, Professor of Philosophy at Wesleyan University spoke at a joint session on "The Meaning of Platonism for Friends Today." Calvin Keene of Howard University spoke to the joint Friday evening session on "The Inner Light of Early Friends."

Noontime devotions were led by James Coney, reading with excellent and most helpful explanations the Epistle of Paul to the Ephesians from the translation by J. B. Phillips.

Junior Yearly Meeting was held jointly with Stony Run Yearly Meeting. The work of the group centered mainly around the theme, "Friends Around the World." Starting with a study of England as the birthplace of Quakerism, they moved to Friends in America, and then to a study of Quakerism in Africa and in Germany.

The discussion of the Young Friends sessions, led by Charles A. Johnson of Earlham College, centered around the idea that we must understand ourselves and our purposes in life before we can set out to achieve them. Kenneth Boulding of the University of Michigan, spoke to the joint session sponsored by Young Friends on Saturday night. Speaking on "The Great Revolution," he said our civilization has reached a new stage, perhaps the first permanent civilization in the life of man. He said that the intensity of the religious experience of the 16th and 17th centuries played a

great part in initiating the technical revolution in social progress today. The fundamental question of religions, however, is not power—even the power of God—but the will of God. The only master of civilization is personal religious experience.

Baltimore Yearly Meeting is aware of the need for increased spiritual vitality. Not only is the need apparent in the nation and the world but also in our own local Meetings and our own individual lives. Friends need to unite in fellowship and service, but even more vital, we need to draw closer to the will of God through the presence of Christ in our lives. C. Wayne Carter

QUAKER BUILDING AND BUILDERS—XII

By ELEANOR W. TABER

Cuban Friends are planning a Meetinghouse at Banés. Money has been raised, but construction had not been started when this information came.

In Jamaica, three Meetinghouses have been erected in the past quarter century this survey covers—one in the mountains, at Cascade, one in Port Antonio and one in Albany. All of these are built of concrete to foil the termites.

Philadelphia Friends, Arch Street, are helping Tokyo Friends in Japan to rebuild their Meetinghouse. It is in a residential area of Tokyo, near a large university and easily reached by bus, trolley and railway lines. There are about sixty members in the Meeting. The Quaker approach to business and worship seems to appeal to the Oriental mind.

Western Yearly Meeting, situated in the western part of Indiana, has not replied to this survey questionnaire. There may be new Meetinghouses constructed in Madison, Milwaukee and Bloomington.

* * *

It would take a careful survey to compute, even roughly, how much all of these 143 Meetinghouses on this continent, and the seven in foreign lands, have cost. The simplest seems to have cost from \$3,000-\$5,000; the most expensive, a quarter of a million. The old, established Meetings seem to have sold their former homes for about half enough to pay for the new one. One, when asked how the building was financed, replied, "The Lord did it." Those which have finished paying for their churches report the fact with justifiable pride. Several report legacies have helped. Most have borrowed money at times from Quarterly or Yearly Meetings or from banks. Most seem to be amortising their mortgages at the rate of 10% a year. One is paying as little as \$25 a month.

It is interesting that the groups at the two extremes of the Quaker movement seem to be the ones doing the building. The trend toward united Meetings seems to show strength. If you glance back at the descriptions of the united Meetings, you will notice the repetition of certain words—college, professional people, teachers, students. If you look at the descriptions of the evangelical churches, you will see the words: farmers, working people, laborers. Remember, these descriptions are based on reports written by members of the Meetings described. Does not this show that different types of people, with different kinds of education, seek different aspects of God's truth? Neither group can speak easily to the other. Yet more intervisitation may bring better understanding of each other. Every time we say, "the Religious Society of Friends," and mean all kinds of Friends described in this series of articles, we are taking one more step toward unity.

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All figures giving size of membership of Yearly Meetings are taken from *Trends in American and Canadian Quakerism*. Numbers of members of particular Meetings are taken from letters from a responsible member of that Meeting or from the printed Yearly Meeting Minutes.

(Concluded)

ELBERT PORTIS 1884 - 1952

Elbert Portis, pastor of Jerico Meeting in Indiana Yearly Meeting, passed away on March 21 at Reid Memorial Hospital in Richmond, Indiana, where for several weeks he had been under treatment for heart trouble.

Born near Monrovia, Indiana, on August 22, 1884, he was the son of George and Mariah Minton Portis. He was recorded a minister about 1915 and began his pastoral work at Ipsilanti, Michigan, later spending some years in administration work in connection with the Bible College and a number of years as Sunday School Missionary in Michigan, under the American Sunday School Union. He has served pastorates in Ohio, Wilmington, Indiana and Western Yearly Meetings, always serving as an earnest worker for the Master.

Elbert Portis was a member and the beloved pastor of Jerico Meeting at the time of his death. The funeral service was conducted in the Jerico Meetinghouse by the Yearly Meeting Superintendent, John Compton, assisted by Edward Ransome and Wilbur Kamp. Burial was at West Elkton, Ohio.

He is survived by his wife, Mary Talbert Portis, two sisters and several nephews and nieces.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Of Holy Disobedience, by A. J. Muste; a Pendle Hill Pamphlet, Number 64; 35 cents.

To commend an extreme position with both strength and grace demands a ripeness of experience and insight which not many possess, and "A.J." is one of the few in our generation who are both revolutionary pacifists and mature Christians. In this pamphlet Muste speaks primarily to his fellow pacifists, pleading with them to consider "the great and urgent virtues of Holy Disobedience, non-conformity, resistance toward conscription, regimentation and war" as the basis of an appeal which might be made to American youth.

Muste is not so much claiming that the "absolutist" wing of the religious pacifist movement is the only valid one, as that both the more conservative and the more radical approaches need to be vigorously presented in order that the movement may develop its maximum impact. One cannot read his presentation, however, and escape a feeling that in his own view the position which al-

lows the greatest possible resistance to the totalitarianism of our time is the only fully adequate response to the dilemma which faces us all.

All through the essay A. J. Muste emphasizes the need for the religious man to be free to respond to the prompting of the Spirit, a freedom which is perilously jeopardized by an acceptance of the right of the State to determine the nature of pacifist witness in time of war or preparation for war.

Some very searching questions are asked about the reasons why Christian ministers and others so often hesitate to influence a young man of eighteen towards a course which may result in a prison sentence. Can it be that some of these older people are unconsciously trying to avoid a position of social disapproval themselves, knowing that most men will speak well of them if they encourage the young men to adjust as far as possible to the demands of the state? And what of our concern for the immature boy in prison? Is prison, after all, so much more terrible than battle experience? Is it, indeed, as terrible? Muste's declaration that he is left with more grief and pity in his heart for the teen-age soldier than for the teen-age pacifist in jail, comes like a sudden flash of realism in whose light

we see the stark truth about our modern world.

Muste does not pretend to know all the answers. But he can never forget that we are all standing on the edge of a precipice, and that we fail to find answers to the ominous questions of our age at our peril.

No one can read this pamphlet without coming to grips once more with the paradox that sometimes the "negative" action is the most creative and positive action that can be taken, and that programs of cooperation with the good in our society are meaningless without the parallel act of saying no to the evil elements in it.

Winifred Rawlins

The Psalms, by Samuel Terrien; Bobbs-Merrill Company; 278 pp.; \$3.00.

Here is a study in informal, readable style of the world's greatest single body of the literature of song. The psalms, being poetry and song, are a kind of depth history of a great people, whose life and culture laid the basis for our Christian faith and traditions. The psalms have proved to be more than a historic part of Hebrew folk-lore, for they speak to the heart of men the world around.

As they sing of the Eternal One,

RESURRECTION

The joy of resurrection
Is a gift from heaven;
God calls by name and life reawakes
Bright as when first given.

Flowers renovate the sod.
All beauty seems to sing,
And love's renewed awareness
Reclaims in everything.

This joy of resurrection
Is life's ascendancy,
A cardinal dimension,
Today's eternity.

LELIA S. MARSTALLER

DANDELIONS IN SPRING

Here where the wind is buoyant over bare
Earth, or the lanes of blooming maples stare,

I see the dandelion in bloom again
Below the slants of mercury-colored rain.

It's Spring beneath the arc of an April sky! —
And every living thing must surely try

To welcome the bright potency of rain
Bringing new vigor to the earth again.

Yellow composite heads, like tiny suns,
Blaze where the wave of tossing blue-grass runs.

Oh see the alchemy of Spring! — Behold
The lead of winter turned to sudden gold!

GRACE SHILLING WHITE

THEN SPRING IS HERE

For me spring never really comes until
One certain day I glance up suddenly
From my dizzy merry-go-round of chores and see
In its well-remembered spot a daffodil.

Always, always, there in its lonely place
It comes each hurrying year to grace
This far-off corner with its living gold
Among the dead branches, broken, sere and old —
Out of the last year's flowers' crumbling trace.

Strange that until its coming every year
I seem to forget (almost) the sudden way
That even one small daffodil can say
The vibrant words—the spell, that banishes drear
Dull winter. Like a glorious chanticleer
It wakes all sleeping things by its own sheer
Joy — its clarion tones of ecstasy.

HELEN HIGGINS

"CONSIDER THE LILIES . . ."

The whirling wheels
Fatigue my soul
To weave their thread
Into a goal;
I once admired
Their precious yield—
Before I saw
A lily field.

VELMA MILLER

which is the pulsing heart of the psalms, they speak to the deathless hungers in the human heart. The more disturbed our world, the more these songs come to the lips of men.

They are classified in this volume as Hymns of Praise, Prayers in Time of Crisis, and Songs of Faith. Perhaps the most read part of the Bible, unless it be parts of the New Testament, is the psalms with their praises, lamentations, imprecations, confessions — an untouched moving film portraying the naked human soul. This book will help to make these soul-songs more meaningful.

A Protestant Manifesto, by Winifred E. Garrison; Abingdon-Cokesbury; 207 pp.; \$2.75.

The title of this book might better have been called, "*Protestantism, What It Is, How It Differs From Catholicism, and Why*." At least this, I believe, more accurately conveys the purpose and scope of the book. Anyone who has read the book reviews in the Christian Century year after year will be well aware of the rich scholarship and historical insight which the author brings to this subject. One of the delights of a book like this is that the scholarship never gets in the way of the light. The author's thought is expressed with clarity and brevity. The arrangement of material is logical and systematic. One feels he is being guided through the maze of church history by one who knows his way around and who can point out the true landmarks.

The writer does not try to formulate a creed which Protestants *should* believe, but he undertakes to set forth "the basic convictions," the "solid body of agreements" which mark the Protestant movement in general. His approach is positive, not negative. He says, "This book is pro-Protestant, not anti-Catholic." But he does make clear the crucial areas where Protestants and Roman Catholics differ, and the reason for the Protestant position.

The plan of the book is simple and effective. Protestantism is first defined. Then comes a brief summary of what Protestantism affirms. A chapter goes over the origins and varieties of Protestantism. He shows that some of our religious affirmations are common to all great religions, some are common to all Christians, and some are distinctively Protestant. Another chapter sorts out the principles and practices of Roman Catholicism which are alien to the Protestant spirit—the authority of pope and hierarchy, purgatory, monasticism, veneration of saints, images, and relics, etc. In a chapter, "Protestantism Denies," the author forthrightly says, "We put the pope first among the objects of Protestantism's Everlasting No because

Roman Catholicism puts submission to the pope foremost among its requirements."

Protestant's word to the modern world is in essence "the gospel of Christ," and newness of life through believing and following him. It proclaims that justification is by an inward act of faith, that God and Christ are directly accessible to all who seek at all times, that the Christian is called to freedom, that the Church is essential, that force or compulsion is not the way to unity, that freedom of conscience and worship, speech and press are basic human rights, that church and state should be independent each from the other, and that democracy is in line with basic Christian principles.

This Quaker reviewer recommends this book not only to ministers and students of religion, but to all laymen interested in getting a better grasp of those things which we most surely believe.

But Quaker readers and many others, we believe, will feel a bit sad that so fine a book, which seeks to spot-light the Protestant message for our day, has nothing to say about the world's most crucial problem, war and peace. Protestantism, we are told, has learned that force is not the way to achieve spiritual unity. She is not yet united as to what her word should be in regard to force in the political field. One feels that no Protestant manifesto will have said what ought to have been said until it has an authentic word in regard to war.

L. Willard Reynolds

Philosophy for the Common Man, by Heinrich F. Wolf; Philosophical Library, N. Y.; 189 pp.; \$3.50.

A "philosophy for the common man"—what an intriguing task for any man! This is what Dr. Wolf attempts to do in this book. The author, a practicing physician, finds the base and starting point for his own philosophy in the scientific approach to the world and life. This is a legitimate approach to the practice of medicine and the healing arts, and the philosophy he builds on it leads him to repudiate all speculative and metaphysical approaches to ultimate reality. In this book Dr. Wolf has presented his own philosophy based on a mechanistic approach to the world and life. It might more properly be called "Dr. Wolf's philosophy" than a "philosophy for the common man." However Dr. Wolf and the "common man" have this in common: their interests are in this world and life in it and not in speculative philosophy's answers to the nature of ultimate reality. Perhaps the so-called "common man" will be as disinterested in Dr. Wolf's philosophy as in the meta-

physical speculations of professional philosophers. This will be interesting reading for those who would like to inform themselves on "another" sincere and honest attempt to formulate a workable mechanistic philosophy from the scientific approach to our world.

Lester W. Figgins

An Indian Outcast, by Hazari; Bannisdale Press; 151 pages; \$2.00.

This autobiography of an untouchable does not attempt to give a comprehensive view of the life of India; it brings the reader very close to the course of life of one Indian in one untouchable family in the district of Morabad in northern India.

There are several elements of deep interest included in this autobiography. The reader may learn of the boundaries and customs of the fifth Hindu caste, the outcaste, as they were in northern India, in comparison to that of southern India in the large cities. He may learn of some Indians' attitude toward Christianity and missionaries. He may also see perhaps to his surprise some of the so-called "Christian" virtues practiced in the home life of this low caste of people.

He may learn of one Indian's search for a religion that does not shackle him before he is born, and of his dissatisfaction with all religion. He may see one Indian's attitude toward Gandhi in the early days of Gandhi's influence.

This autobiography is unfinished, just as the story of India is unfinished, and one wonders about the later years of an outcaste whose beginning years are related so well.

Esther Myers

A Northwestern University professor asked 318 persons this question: "Of all the speeches ever made, which two would you like to have heard in person?" Eighty-eight per cent named either Christ's Sermon on the Mount or Lincoln's Gettysburg Address. Seventy-six per cent of those queried said they would go out of their way to hear one or more of the following: Winston Churchill, Albert Einstein, General Eisenhower, Eleanor Roosevelt and Walter Winchell.

The total bill for World War II, just reckoned by statisticians in the Library of Congress, comes to \$4 trillion—or \$1,708 for every man, woman and child on earth. Military outlays ran to \$1.1 trillion; civil destruction \$2.2 trillion, and economic and personal losses \$650 billion. In terms of human flesh, the figures do not read much better: total world casualties were about 40 million people.

The Pathfinder

MASAI SHEPHERDS OF KENYA

By DOROTHY S. PITMAN

Here is a pastoral reflection on an interesting by-path of an African missionary teacher. Those who know Dorothy Pitman will have added interest in her off-time excursion (or is it a safari?).

Our vacation was spent in Masai country, some 200 miles from Kaimosi. During the last week of our camp there, we had the opportunity of seeing the Masai shepherds with great flocks of sheep, brown, white and spotted. The Shepherd Psalm was made very plain to us as we watched the young Masai, clad only in skins and carrying a spear, his hair plastered with red clay. True, his appearance was not one such as we associate with the Good Shepherd, but his care of the sheep certainly was. He led them to "green pastures;" he sought the "quiet water" not easy to find along the banks of the deep, swift flowing river. He was on the watch for poisonous snakes and wild beasts which are the natural enemies of sheep. At night he provided a shelter, a thorn corral or "boma" for them.

THORNS BRING SAFETY

We stopped to look at one such boma used by several shepherds. It was roughly round in shape and divided by sketchy lines of thorn bush into separate pie-shaped sections, with a clump of small trees on a mound in the center. This provided the dogs a safe place from the leopards which have a special liking for dog meat and will go almost anywhere for it. It was also a lookout for the dogs, which give warning if animals approach. More than once we could hear the excitement when jackal or hyena came slinking near, or leopard crept close, or the roar of a lion was heard. Each section of the corral had its own opening or door through which the shepherd called his sheep; "his sheep know his voice" and the whistling note called each one from the milling thousands into the right place. An inner shelter was made for all the lambing ewes which were carefully watched and tended. "He tenderly leads those that are with young."

At each opening the shepherd has as a windbreak a semi-circle of thorn and a fire kept burning all night. Here he lies, at the "door" of the sheepfold, risking his life to protect the sheep. Outside the circle of light thrown by the seven or eight fires the wild animals prowl, but none evade the watchful shepherds.

We were amused to see that, when it came to crossing the river by way of the bridge, a few goats were used as leaders. Being venturesome, they were



DOROTHY S. PITMAN

easily persuaded to start across and the sheep followed docilely behind; the rams, the ewes and then the lambs, the smallest ones last. We could not think of any scripture parallel for this, but when the shepherd picked up the tiniest lambs and carried them across, we could quote several scripture verses of which this reminded us. The lads were pleased when we took interest in their flocks and asked to hold the gentle, helpless creatures. Their lives are lonely indeed and they are glad for a bit of companionship.

The huge flocks had come from miles away, the pastures having been prepared ahead of them by burning off the waist-deep grass must too coarse for sheep and giving the new green shoots a chance to respond to the rains which came just at the right time. These "green pastures" were also safer than the tall grass which affords shelter for enemies of the sheep. "Thou preparest a table before me in the presence of mine enemies," was given a new significance to us.

QUAKER SCHOOLS WIN AWARDS IN JAMAICA

The two Friends schools of the Eastern Quarterly Meeting, Seaside School and Happy Grove School, have over the last few months proved very successful in their extra-mural contests.

Last winter at the Portland Music Festival Seaside School, headed by Charles Robinson, an officer of the Seaside Meeting, won two silver cups for choirs and a second prize for elocution. Happy Grove in their division brought home six trophies and about nine prizes in all: the Moses cup for Drama ("The Master of the House"), two silver cups for Junior Mixed choir and Junior Girls' choir. A Happy Grove senior, Hope Campbell, won both the Women's

Elocution and the soprano solo; Gloria Jacobs, youngest daughter of the pastor of the Friends Meeting at Port Antonio brought home the Contralto solo trophy (she also gave the valedictory address at the Commencement exercises); Joyce Bailey of the faculty won the Mezzo-soprano prize and Nella Crooks II took second prizes in Pianoforte and Original Composition. Talbert Forrest, acting first Assistant Master, won the Tenor solo and the Graham-Edwards Challenge Cup as the best musician in the Festival.

Last winter the Happy Grove School football team won the Allan Cup, a trophy presented by Sir Harold Allan M.H.R., for football supremacy in the parish at Portland.

This Spring at the Happy Grove Relays—a Championship athletic sports for elementary schools of Portland and St. Thomas—the Seaside School (operated by the Seaside Monthly Meeting) took an unusual double victory by winning the challenge shields for both boys' and girls' events.

Kenneth B. M. Crooks

OKLAHOMA HELPS AFRICA

Just a year ago, news of the emergency need for more teachers in Friends Mission Schools in East Africa, and the urgent call for help to send them, reached the Kickapoo Indian Women's Service Club and the white women's Home Economics "Dewey" Club, at Kickapoo Friends Center in Oklahoma. An "acre for Africa" was suggested, its crop to be sold and proceeds given for the Africa fund. They wired their promise to help, fifty dollars worth, and planted popcorn. Poor soil and a summer drouth ruined the yield, but remembering their promise, the women turned to quilting. Each Thursday, all day, they came faithfully to the Mission to quilt or tack comforts to sell, guided and encouraged by Harriett Woodward or Westine Shufelt. They made bandages, also, and collected feed sacks. By November proceeds from the quilts and comforts totaled the fifty dollars they had promised and joyfully they sent their check for fifty dollars with the bandages and feed sacks to the American Friends Board of Missions. The Kickapoo women had given about five dollars toward the project and came one afternoon to roll bandages, so their hands also helped half way around the world!

Life is made up of hundreds of microscopic decisions between right and wrong.

John Wilhelm Rowntree

The Sunday School Lesson

Prepared by RUSSELL E. REES

For May 18 - Conserving the
Family Heritage

Exodus 20:12; Mark 7:9-13; Luke
2:41-52; John 19:25-27

In the long history of the race, various experiments have been made in the matter of the primary human relationships. There have been patriarchal and matriarchal societies, polygamous and monogamous societies, societies which practiced infanticide and others which practiced patricide. There is no doubt about the contribution which has been made by the Judeo-Christian tradition in this respect. It has been on the side of respect for persons, and that has worked out toward the monogamous relationship, with high regard both for parents and for children.

The human being, on his animal side, is more dependent upon the family than any other animal. The babyhood of the child is longer than that of other animal offspring. Also the training period of the child is longer and he must learn far more in order to survive. Some of the animals have a kind of tentative family life, but it is very short and without the emotional quality of the human family. Therefore the influence of the father and mother, and their importance in child development is of greater significance, among people.

Jesus criticized those who tried to avoid their responsibility to parents, and in his own life seems to have had a proper regard for his parents, receiving much of his education and preparation for future work in his home. The story of the last hours on the cross shows Jesus thinking of his mother's welfare and providing for her future.

Of primary concern for us however is the modern home and family. Many new situations have come about, some of which influence the home life of people deeply. The urbanization and industrialization of society have given us special problems. The economic independence of the individual seems to make the family unit less necessary than it once was. The commercialization of amusement, and the location of it outside the home, created special problems. The home sometimes becomes a snack bar and dormitory attached to a garage, instead of a spiritual center for the nurturing of persons.

The tenuousness of the home has been emphasized by the current divorce rate which makes the family relationship a matter of convenience and, often, of merely animal satisfactions.

The spiritual poverty of the parents is not conducive to creating and passing on great traditions. Children sometimes fail to honor parents because there is nothing honorable about the parents. Paul added a needed corrective to the commandment when he said, "Provoke not your children to wrath."

Consider the following as being the basis for sound family life. 1. Fidelity on the part of the parents is essential. 2. Unselfishness must characterize all actions. 3. Integrity and simple honesty in dealing with each other is necessary. 4. Respect for the possessions (including the ideas) of others must be evident. 5. Love, which is not mere romanticism, but a deep desire for the development and growth of all the persons in the family in the direction of their own individualization, is the basis for a good family life.

Good families do not just happen, they are the result of effort, wisdom, sacrifice, deep convictions, and fidelity.

Questions:

1. People live longer than they used to do, and families have fewer children. What effect is this having upon our society?
2. What have you done in your family which seems to you worth passing on to others?

For May 25—Gods Estimate of
Human Life

Exodus 20:13; Matthew 5:21-26, 18:5, 6;
Luke 9:51-56

A small child, perhaps eighteen months old, lay sobbing in the streets of Seoul, in Korea. A long line of tanks filled with soldiers entered the town, drove down the street, passed the baby in the dust, and went on its way. What could anyone do? There were thousands of other babies just like this one, all hungry, all dirty, all lost from parents. The misery of war is especially vicious as it affects children. What has this commandment to do with this, saying, "Thou shalt not kill." Who would kill a baby?

An old dwelling house was converted into "kitchenette apartments," so that where originally four or five people lived with some luxury, now forty people live in extreme poverty. The plumbing which would be inadequate even for the original family is pathetic for the present tenants. The house is infested with rats, which run almost at will through the premises. At night they scramble over the sleeping people,

sometimes biting the children in their sleep. Tuberculosis has a high incidence here. Delinquency among adolescents is high. What has the commandment to do with this, saying, "Thou shalt not kill." Who would kill a man or his family just because they were of another race?

There are a thousand ways to kill a man in our society, some of them highly respectable, but none of them Christian. Jesus went far beyond the simple commandment, "Thou shalt not kill," saying, "Every one who is angry with his brother is in danger of the judgment." We have made much progress in catching up with the Old Testament commandment in western society. The number of crimes punishable by death has been sharply reduced. In 17th century England it was said there were two hundred crimes so punishable. Now there are only a few, and it is extremely difficult to get a conviction carrying the death penalty in modern courts.

We are very far from accepting, either on the national or the personal level, the ideal of Jesus, to pray for those who do us evil. It seems doubtful whether we will ever come to this point of view, unless we share Jesus' great love and concern for the least of these. As long as people are thought of as means to ends, as long as they are considered the property of the state, as long as financial returns are valued above human dignity and rights, as long as pure selfishness rules our conduct, we will not come up to Jesus' expectation.

It has always helped me to remember in dealing with people, the conviction of Friends, that there is something of God in every man. Whether it is the butcher, the baker or the candlestick maker, if there is a "seed of God" in him, I have to deal with him in a different way than if I think of him as a "poor worm of the dust." How do you "speak to that of God" in a man? How do you treat a man if you believe that he is "a temple of the Living God"? How should you act toward a man for whom Christ died?

Questions:

1. Point out some of the places in our society where human life is held cheap. Do you share the opinion which makes this possible? What have you ever done to express your conviction?
2. How are the traffics in dope, liquor, gambling, etc., connected up with this lesson? Do you think of these as causes of human sin, or as the results of human sin?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Dr. Paul E. Parker, president of George Fox College at Newberg, Oregon, announced his resignation to the executive committee of the Board of Trustees at a meeting held March 27. The resignation will take effect at the close of the present school year.

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Pendle Hill announces a full scholarship for the year October 1, 1952, to June 12, 1953, for concentration upon Quaker studies. Information on other scholarships and work awards to help with the reduction of fees is furnished upon request. Application may be made to the Director, Pendle Hill, Wallingford, Pennsylvania.

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At least three Quaker poets are represented in the new anthology, *Christ in Poetry*, compiled and edited by Thomas Curtis Clark and Hazel Davis Clark. Poems by John Greenleaf Whittier, E. Merrill Root and Francisco E. Estrella, a Mexican poet, have been chosen by the editors for inclusion in this comprehensive collection of Christian poetry.

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Recent visitors to Seaside and Happy Grove in Jamaica have been Frank Cassidy and his family of Madison, Wisconsin. Frank Cassidy is on the faculty of the University of Wisconsin and is in Jamaica on a Fellowship, studying the basic language patterns and the music of the different areas of this British Caribbean Island. A Canadian, he spent a short part of his boyhood in Jamaica.

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After five years of service as manager of the Friends Book and Supply House, James R. Furbay has resigned as of July 1. He and Ethel Furbay will attend the Oxford Conference in England this summer. James Furbay has not only carried the responsibility for the Publication Board as its Secretary but has also served in helping plan and publicize the World Conference of Friends.

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Colin Bell, director of Friends International Center in Geneva, Switzerland, welcomes Friends to Geneva Quaker House this summer. Margaret Sullivan, a Friend who has lived for many years in Geneva, will be acting as guide and counsellor to visitors from June 25 to the end of August. Visitors with special interests—history, architecture, medicine, etc.—will be put in touch with Swiss or international residents who have like interests. In short, Colin Bell writes, "Margaret Sullivan's aim will be to make Geneva 'come alive' for those Friends who do us the pleasure

of coming to see us." He warns that hotel and travel arrangements should be made well in advance through the regular tourist channels. The address of the Geneva Quaker House is 94, Rue de Lausanne, Geneva, Switzerland.

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The Wayfarer, a periodical published by the Home Service Committee and the Friends Service Council of London Yearly Meeting, has carried a very adequate statement on the "Friends Advance" of the Five Years Meeting. The Home Service Committee of London Yearly Meeting carries on a program of spiritual service and interchange under a concern similar to that which motivates the "Advance."

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Friends of St. Albans, England, have arranged to show visitors to the World Conference their modern Market Town, based on the ancient Roman city of Verulamium. Part of the old Roman town and other ancient buildings are still preserved. St. Albans is twenty miles from London. The date of the planned St. Albans tour is July 25. Interested Friends should write Roy C. Saunders, Clerk, 34, Cunningham Avenue, St. Albans, Hertfordshire, England.

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Edith Meredith Koontz of Mooreland, Indiana, will sail for England on April 26 to attend the summer term at Woodbrooke, Quaker educational center at Selly Oak, England. She hopes to visit France and Switzerland between the school term and the Oxford Conference, which she will attend as an Indiana Yearly Meeting delegate. During February and March of this year, Edith Koontz and her mother visited in the south, and attended, among other places, the Friends Meeting at Fairhope, Alabama.

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A conference for all Friends in the Minnesota area will be held on April 27 at Minneapolis Friends Meeting as a further step toward uniting Friends' concerns and interests. James Walker, Executive Secretary of the American Friends Fellowship Council, will be guest leader. Meetings invited to participate include: Minneapolis, University, Northfield and Rochester. Friends groups at Madison, Wisconsin, and Hesper, Iowa, have also been invited to share in this Conference experience.

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Margaret Jones, who has been serving as director of the Quaker Room in The Hague, Holland, returned from the Netherlands recently, and in a report describing her impressions of that country, made some interesting comments

on the Dutch and Quakerism. She says, "Although there is not much interest in Quakers as a religious organization, there is great interest in Holland about what the Quakers are doing. The visit of the English Friends to Moscow was widely publicized, and many newspapers carried very full reports of the trip. Daisy Newman's book, *Diligence in Love*, was run as a serial in one of the daily papers, and a magazine carried an article about the work of Quakers around the world. Dutch persons who have had contact with Quakers speak about the Society over the radio, and Dutch Woodbrooke students frequently give talks on Quakerism to their own church groups. Considerable interest was found for the pamphlet, *Steps to Peace*."

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Anyone in the New York City area interested in studying French as a means of communicating with people of different languages, is invited to write to the Stephen Grellet Group, in care of Friends Center, 144 East 20th Street, New York City 3. Using as texts Blanche Shaffer's *French for Friends*, a French version of the Bible, and the monthly *Lettre Fraternelle* of the French Society of Friends, it is proposed to read, discuss and seek new ways of using this recognized international language to help join people of different languages closer together.

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Kenneth Crooks, Headmaster of the Happy Grove School in Jamaica, reports that an interesting possible link with British Friends will probably result from the fact that the new Assistant Representative of the British Council in Jamaica is S. Pit Corder, a member of London Yearly Meeting. With his wife, Nancy, and their children, Michael and John, they are finding Jamaica a hospitable place and are getting to know some of the local Quakers. They expected to visit the sessions of Jamaica Yearly Meeting to be held at Happy Grove just after Easter.

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The Guilford College A Cappella Choir had a very successful tour this spring, singing thirteen performances during the nine-day spring vacation trip, March 22 to 31. They appeared in Wormleysburg, Lamoyne, and North Wales (Gwynedd Meeting) in Pennsylvania; Tenafly and Cape May, New Jersey; Friends Academy, at Locust Valley on Long Island, Glens Falls, Poughkeepsie, and New York City, New York; and finally Alexandria, Virginia. Each of the concerts was arranged by an

alumnus, and in three places the sponsoring organization was a Friends Meeting.

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Gudrun Williams, a Friend formerly of Denmark, secured her final citizenship papers in March in Indianapolis, Indiana, as a conscientious objector. She was administered the older oath after eighty other naturalized persons took the regular oath. She reports the examiner and judge very understanding and helpful. Gudrun William's mother, Bodil Friis, is a former Clerk of Denmark Yearly Meeting. Wendell and Gudrun Williams are now at the University of Indiana, where Wendell Williams is taking further study. He was formerly with the Community Dynamics program at Earlham College.

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Recent steps have been taken to set up University Meeting as a Preparative Meeting under the direction and care of Minneapolis Monthly Meeting. This Meeting is unprogrammed and meets on the campus of the University of Minnesota. A cordial relationship has always been maintained between the two groups of Friends in Minneapolis. This further step toward formal organization will make possible for the first time in many years a Quarterly Meeting relationship for Minneapolis Friends. University Meeting will maintain a relationship to Iowa Yearly Meeting through Minneapolis Meeting. Richard P. Newby is pastor of the Minneapolis Meeting.

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The group of Friends now re-located in Costa Rica report that a registered nurse or a doctor and another teacher are needed in the Monteverde de Guacimal community. One young man with the group, a non-combatant medical aide during the war, "is swamped with calls for medicine from Costa Rican neighbors for miles around or sick calls to their homes," according to a letter from Hubert and Mildred Mendenhall. If the community school, now taught by Mary Mendenhall, is to take in the neighbor children who are anxious to come, another teacher would be required. The address of the Costa Rican group is Monteverde de Guacimal, Puntarenas, Costa Rica, C. A.

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Wilmington College's long awaited auditorium is now well under way with pledges of cash and materials, mostly from local sources, totaling over \$200,000, permitting the second phase of construction to begin. The building will be put up as money becomes available; none will be borrowed, President Samuel Marble has emphasized. The auditorium, when completed, will be used by Wilmington Yearly Meeting for its annual sessions as well as by the Col-

lege. Both Yearly Meeting and College now meet in the old gym. Wilmington won much favorable publicity several years ago when its men's dormitory was built on a basis of cash and material donations and volunteer labor.

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The American Friends Service Committee is laying plans for expanding year-round youth service projects in which small groups of young people can spend several months or a year in constructive service, study and meditation together. Conscientious objectors will be included in these youth service projects, but they will not be exclusively for C.O.s; rather they are planned groups of concerned young people, trying to do a significant piece of work in keeping with the character of other A.F.S.C. activities. Some of the projects have been previously reported: the work camp with American Indians at Pine Ridge Reservation in South Dakota and the one in a southern rural community. In addition to the four year-round community service units in Mexico, another has been opened in El Salvador, and an Intern-in-Community Service program is scheduled to begin in Chicago shortly. Other plans are being made to sponsor more Institutional Service Units as well as a year-round work camp in Israel.

Friendly Fellowship

WHITTIER, CALIFORNIA — Having the reputation of being the largest Friends Monthly Meeting in the world is not always "enjoying the reputation," as Quakers felt at their last meeting, when they decided to accept the job of raising Whittier First Friends' pro rata quota for the building fund for Five Years Meeting headquarters building in Richmond. Why isn't it enjoyable? Because, since the membership is "rated" at 1760, the pro rata quota is \$4,000. That's quite a project, but the Quakers are up to it!

Recently the church has begun using pictures in its monthly publication, *Friendly Echoes*. A junior choir has been launched to supplement the large and talented adult choir, and the church is preparing to sponsor its first Boy Scout Troop.

Providing two agencies in which the youth of First Friends Church may take active part, a Youth Activities Committee and a Junior Choir both were organized during April. At the first practice of the Junior Choir, there were 24 young singers present. The Youth Activities Committee was launched April 9 when 140 members of all the church committees convened for organizing meetings at a dinner in the church.

At April Monthly Meeting, two sig-

nificant events occurred. There were 21 new members accepted into the Meeting. Delegates from Ventura, a subsidiary of Whittier Monthly Meeting, although Ventura is 80 miles from Whittier, were in attendance. They reported electing officers and launching a building fund with \$25.00.

Robert Poor

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MINNEAPOLIS, MINNESOTA—One of the more significant undertakings of Minneapolis Friends is being planned for the coming year. This project is called an "Institute on Christian Faith and Practice." On four week-ends during the period from September, 1952, to June, 1953, guest leaders will share in lectures and informal discussion periods. A great deal of publicity will go into this program and special invitations will be sent to many groups. Guest leaders participating include Lewis M. Hoskins, Herbert S. Huffman, Alexander C. Purdy and Douglas V. Steere.

Recent guest speakers at Minneapolis Meeting have included Paul Cadbury and Cecil E. Hinshaw. On both occasions the Meetinghouse was full with many visitors and friends of the Meeting.

A morning nursery school is now maintained at the Meetinghouse. Over twenty children from the community are enrolled. This is a licensed school, under the direction of qualified teachers.

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LEESBURG, OHIO — Leesburg Friends Meeting in Leesburg, Ohio, has published the first number of the *Leesburg Friend*, a monthly paper of news and comment. Among the news items contained in this first issue were an announcement of the 150th Anniversary of Friends in Leesburg and a news note on the new men's group. Three Friends, Nathaniel Pope, John Walters and James Howard, pioneered the settlement of Leesburg in the spring of 1802. Other Friends out of the South followed and settled on the surrounding land until it became a strong Friends community. An Anniversary Week may be held in the fall. The men's group, recently organized, has had as its recent guest speakers Samuel Marble, President of Wilmington College; David Stanfield; Walter Schutt; and Joseph Payton, with pictures of his trip to Palestine.

An outstanding School of Christian Living was held this year on six Monday evenings in January and February. Evening addresses were given by Jesse Stanfield, Dr. Gaston Foote, Dr. Roy Burkhart, Rev. Virgil Hamilton, Philip Ebeling and the Savage Family. Theme of the School was "The Christian Family." Pastor of the Leesburg Meeting and editor of the *Leesburg Friend* is Lewis Savage.

In the Larger Circle

The 1952 budget for the Mexican Republic allocates 36,725,000 U. S. dollars to national defense, and 47,800,000 to public education. (Worldover Press)

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A meeting to unite Catholic pacifists in Europe was held in Frankfurt, Germany, last November. It was expected that 25 or 30 people would be able to attend, but about 100 people came to Frankfurt and another 50 expressed their willingness to come, but were unable to do so. As a result of the meeting, the Catholic group is firmly constituted within the IFOR, but not as a separate body. An attempt to unite Catholic pacifists will be made. The periodical *Der Christ in der Welt* was named the official organ of the group.

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The state of Florida, which has had a record of extreme violence and injustice during the past few months, recently witnessed the first appointment of a Negro physician to the medical staff of a white hospital. Mount Sinai Hospital in Miami Beach, Florida, announced the appointment of a 32-year old Negro doctor and assigned him to the care of Negro patients. The doctor has also become the first Negro member of the Dade County Medical Association. Walter White, well-known Negro leader, hailed the doctor's appointment as a "demonstration of vision and courage" by the hospital.

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A new and eloquent ambassador for the Navajo Indian will soon be making the rounds of motion picture theaters across the country. The film has received awards and commendations from various organizations, including the Protestant Film Council. *Navajo* takes its audience into the mind and heart of a small boy, played by an eight-year-old Navajo at the government school at Chinle, Arizona, where the film was made. There is no human villain in the picture. The antagonist is the conflict of two cultures. The film has been recommended as a medium for understanding of the Navajo and may stimulate church groups and others to helpful action with Indian groups.

* * * *

The dates of the Northfield Missionary Conference, held in Massachusetts, will be June 25-July 3. Distinguished speakers this year include Dr. E. Stanley Jones, noted author and outstanding Methodist missionary, and Dr. John Seldon Whale, visiting Professor of Theology, Drew University. Dr. Whale, a Congregationalist, is a graduate of Oxford and Cambridge and has held several high posts as an educator and

IN A LIGHTER VEIN

Ernie Whitetree, Seneca Indian neighbor to Friends Council House Mission in Oklahoma, told Laurence Pickard that when the Senecas first thought of going to Oklahoma from Ohio, they sent scouts down there to see what the land was like. The scouts brought back a report that it was such a rich land that river cane (used for fishing poles) grew as big as trees, and there was a swarm of bees at every joint! Larry Pickard writes, "The land may not be quite that good, but we think it is a good place to live." The Whitetree children have been "spying out" activities of Council House Mission for several

clergyman in his native England. The theme for this year's conference is "World Fellowship." The girls' conference for teen-agers is run concurrently with the women's missionary conference. Registrations may be sent to Miss Emily Gibbes, Room 917, 156 Fifth Avenue, New York 10, New York.

* * * *

The City Housing Authority of Sacramento, California, has voted to re-assign 16 Negro families to an area in the River Oaks housing project heretofore designated for use of white families only. The change in the policy of segregation of the Housing Authority was brought about through the efforts of a "Committee Against Segregation in Public Housing," a citizens' committee headed by a young woman, Myra West. The local Friends had joined with several other church groups and the Council of Churches in sending resolutions or letters of protest to the Housing Authority. The number of families to be integrated in the Housing Project is to be increased as vacancies occur. The previous plan allowed for 64 Negro families in a segregated block.

* * * *

An emphasis on rural life will be initiated at Manchester College beginning this fall, President V. F. Schwalm announced following a meeting of the Rural Life Association at Manchester recently. A gift of \$3,000-\$4,000 per year for a period of five years will finance most of the program. This amount has been donated by Mr. and Mrs. I. E. Weaver, Huntington, Indiana. Mr. Weaver was one of the founders of the Rural Life Association and has been on its board for six years. During its initial year, the emphasis will take the form of non-technical college courses, lectures by rural leaders, visits in farm homes and the establishing of a library and reference materials. Eventually there may be added a Rural Life department comparable to other departments of the College.

years. Though at first forbidden by their father to attend Sunday School, they became interested in the Bible stories told by Westine Shufelt at the public school they attend. Then they were allowed to go to the summer Vacation Bible School at the Mission on week-days. Now they attend Sunday School and took part in the Christmas program planned by Lucille Pickard this winter. Apparently they, also, brought back a good report.

* * * *

Some months ago a carload of men from a small group of midwestern Friends Meetings went to Washington to call on senators and congressmen in the interest of U.M.T. and wheat for India. They came home somewhat bemused by the Senator who sprinkled his remarks on the folly of sending wheat to India with frequent references to the "Masoleums." He meant, of course, the Moslems. The issue, as we now know, was settled without him—or perhaps we should say in spite of him.

Elizabeth McCain

.. Correspondence ..

FAMILY CAMPGROUND

To the Editor:

At the end of the road, just two-tenths of a mile from the pavement, I am setting aside a five-acre field surrounded by bountiful woods to be known as The Family Campground.

A beautiful view of Crystal Lake a few minutes walk away and the more distant Suncook Lakes is provided in a setting of New Hampshire's Belknap Mountains.

The Family Campground shall be for all who wish a farm-lakeside vacation but cannot afford the conventional facilities. By reservation they may come here with their own equipment at any time and on their own terms. Please contact me for further details.

Ronald W. Gallup

Gardencraft,
Wilmanton I. W.,
New Hampshire

Whenever a country is in distress, the great moderate center tends to disintegrate and reform toward the "right" and toward the "left" until extremes are poised on either side of a battle line. In this condition, either a conflict within the nation develops or the leaders find an external enemy which drives the extremes together artificially. Instability thereby tends toward war.

Thomas K. Ellerton

A FIVE YEAR OLD

(Continued from page 138)

church?" "Johnny said God lives in the sky. Does He have a house like ours, wear clothes like ours? Why don't we see Him when the clouds are gone?"

I had often been ashamed at the awkwardness and hesitancy with which I answered their questions. I had been ashamed of sometimes brushing them aside altogether when no answer occurred to me.

Now it was for Margaret to let me know that God in His infinite wisdom had brought us here, to let His own handiwork do what my fumbling attempts had failed to do.

It needed not questions and answers, but a few acres of trees and grass and a moment for listening to give her the knowledge that God was a presence in the heart, not a man in the sky.

Elizabeth Frink McCain

West Newton,
Indiana

These comparative per capita income figures, compiled by the Golden Rule Foundation from United Nations statistics, are worthy of study and consideration. The first four figures are the four highest average incomes among the nations; the other figures are random examples. The figures are for the year 1949.

United States	\$1,436
Canada	870
New Zealand	856
Switzerland	849
France	482
Western Germany	320
U.S.S.R.	308
Mexico	121
Japan	100
China	27

POETRY CONTRIBUTORS

LELIA S. MARSTALLER, The Maine Idyll, Freeport, Maine.

GRACE SHILLING WHITE, P. O. Box 603, Crestview, Florida.

HELEN HIGGINS, Liberty, Indiana.

VELMA MILLER, 736 Remington Avenue, Thomasville, Georgia.

WANTED

Original old oil paintings on canvas or wooden panel, water colors and pastels of such subjects as landscapes, historical events, portraits, fruit and flowers. I will also buy Currier and Ives color prints. Send description and price to: Robert Carlen, 323 South 16th Street, Philadelphia 2, Pennsylvania.

BIRTHS

MAXWELL — To Robert and Betty Michener Maxwell, a son, Robert Steven, on April 13, at Des Moines, Iowa.

SILVA—To Charles and Joyce Wakeley Silva of Spring Road, Scotia, New York, a son, Scott Thomas, on March 18.

TOWLE—To Philip and Virginia Towle of Hinkley, Maine, a son, Kevin Arthur, on February 28.

DEATHS

COMPTON — Amos S. Compton, on March, 20, at his home near Xenia, Ohio, aged sixty-one. The son of William and Sara Sinnard Compton, he was a life-long Friend and a long time elder in New Burlington Monthly Meeting. He was a member of the Grange and the Farm Bureau and for six years a member of the local Board of Education. Surviving are his wife, Elizabeth; a son, Walter; and a sister, Ethel Michener.

ELLIOTT—Charles Clarence Elliott, at his home near Beaverton, Oregon, on September 21, at the age of 95. He was born on March 1, 1856, in Rayesville, Indiana. At the time of his death he was the last surviving member of a large family of six boys and two girls. On October 23, 1890, he married Rosa Jane Dixon and one year later the young couple migrated to Newberg, Oregon, where a Friends settlement was rapidly growing. They lived for twenty years in Newberg and vicinity. They were always active in Sunday School and church work and many a neighborhood felt their influence for God. They helped start Sunday Schools in many places. During these years, four sons were born to Clarence and Rosa Elliott—Melvin, Wilbur, Herman and Leslie. Leslie died in infancy and Herman died just a few weeks ago at his brother's home near Scholls.

After twenty years in Oregon, Clar-

ence and Rosa Elliott returned to settle near their old home at Raysville, Indiana, and for eight years were very active in Raysville Meeting. Returning again to Oregon, they lived at Chehalem Center. Six years ago they went to Scholls to be near their son, Wilbur. Rosa Elliott died several years ago. Although Clarence Elliott had been totally deaf for the last fifty years of his life, it has only served to enhance his testimony for Christ. He is survived by his two sons, Melvin of Berkeley, California, and Wilbur of Beaverton, Oregon; five grandchildren and three great-grandchildren.

HOLE—Adelaide Hole, on March 25, at the home of her daughter, Leona Miles, in Madison, New Jersey. She had been ill several months. Adelaide Hole and her husband, Edgar T. Hole, were two of the six pioneer missionaries who established the Friends Mission in Kenya Colony. They gave more than twenty years of their lives in Kenya Colony. Edgar T. Hole preceded Adelaide Hole in death. Surviving are a daughter, Leona H. Miles of Madison, New Jersey; and a son, Morlan N. Hole of Damascus, Ohio; and two grandchildren.

LAND FOR LEASE

FRIENDSWOOD, TEXAS — Would like to lease 14 acres, timber and truck land with three small rent houses, to some one able to work and care for same. Friends church, good schools, stores, etc. Address: G. S. Durant, Friendswood, Texas.

PROPERTY FOR SALE

My property at Quaker Haven. Well shaded lot, south of ravine. Small cottage, government toilet. Fourteen foot metal boat, new last summer. Eldon Douglass, Converse, Indiana. Phone 67 F 21.

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For information address:

DANIEL D. TEST, JR., Headmaster, WESTTOWN SCHOOL
Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

ALBUQUERQUE, NEW MEXICO

Friends (Quaker) House, 7800 Block E. Central (Highway 66) at 341 North Dallas. Robert Jay minister. Bible School, 9:45 a.m. Worship, 10:45 a.m.

ALHAMBRA, CALIFORNIA

Alhambra Friends Community Church, 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 5-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School 10:10; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., Verl D. Lindley, Minister, Richmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MIAMI, FLORIDA

Friends Meeting at 55 S.W. 17th Road, 3:00 p.m., First-days. For information, telephone 45351.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

ORLANDO, FLORIDA

Meetings for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.; Monthly Meeting first First-day at 10 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones SY 6-3372, SY 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m. in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m., Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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